

Since many of the items lack a specific page number, the page number displayed online refers to the sequentially created number each item was given upon cataloging the materials.

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the further development, growth and active fur believing that the materials w external sexual characte and air breathing organs or maintain the proper sexual or reproductive organs. truncated, of sexual organs page begins to assume the plumage begins to assume the which characterizes the barrenn to certain interesting specimens. Philip Egerton, showing the interastrated while his antlers are still checked, they remain as if trun bone project from their surfaces explained; it is inexplicable, by bein the formation of these organs removed from the blood, leave or necessary for the further develope of the proper sexual or reproduc development of the thymus gland the body's growth of the thyroid

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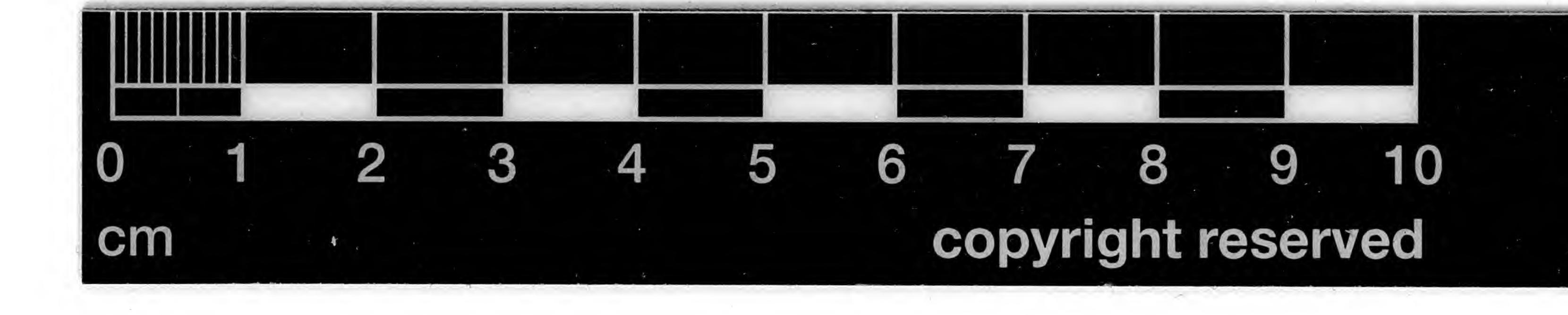
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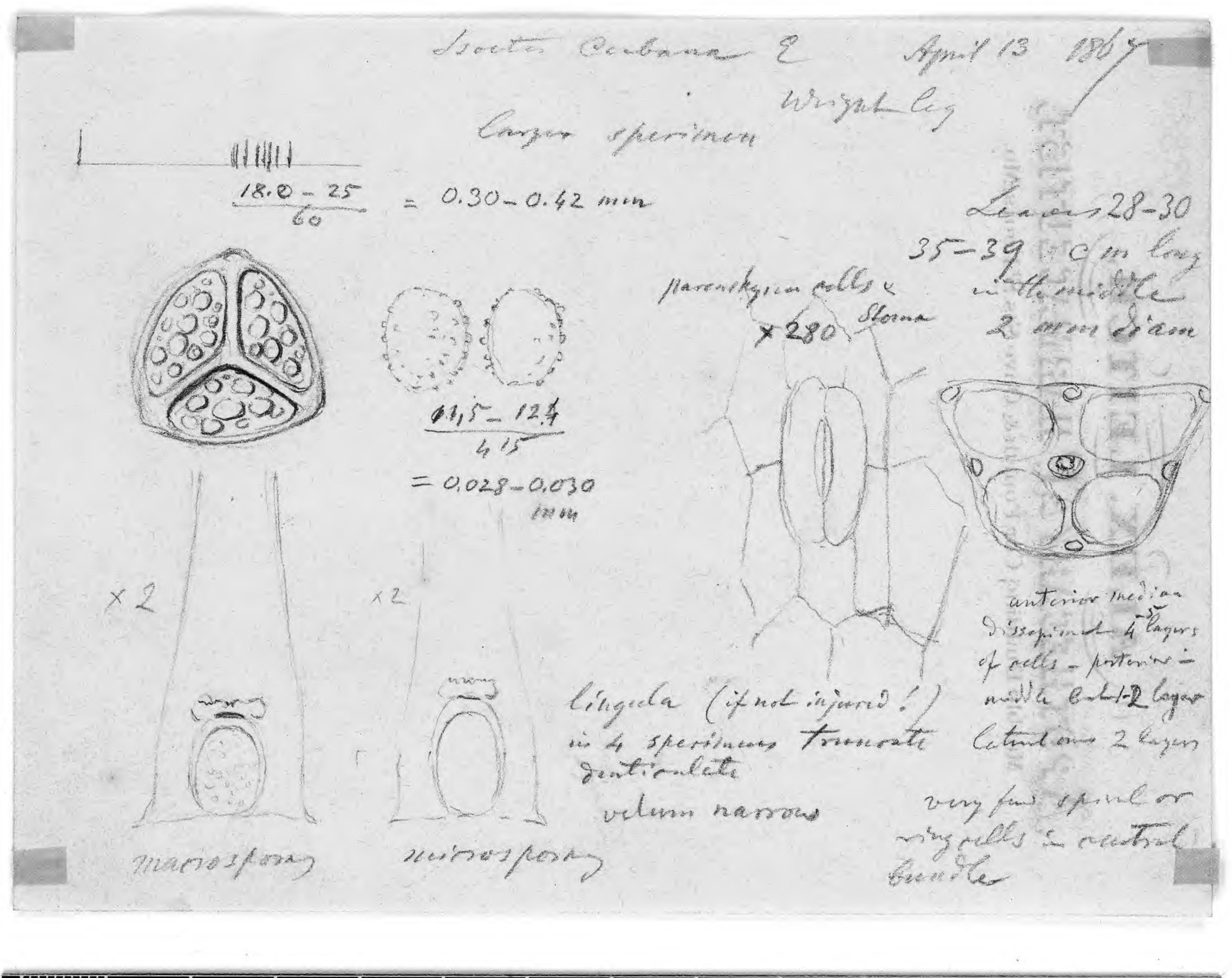
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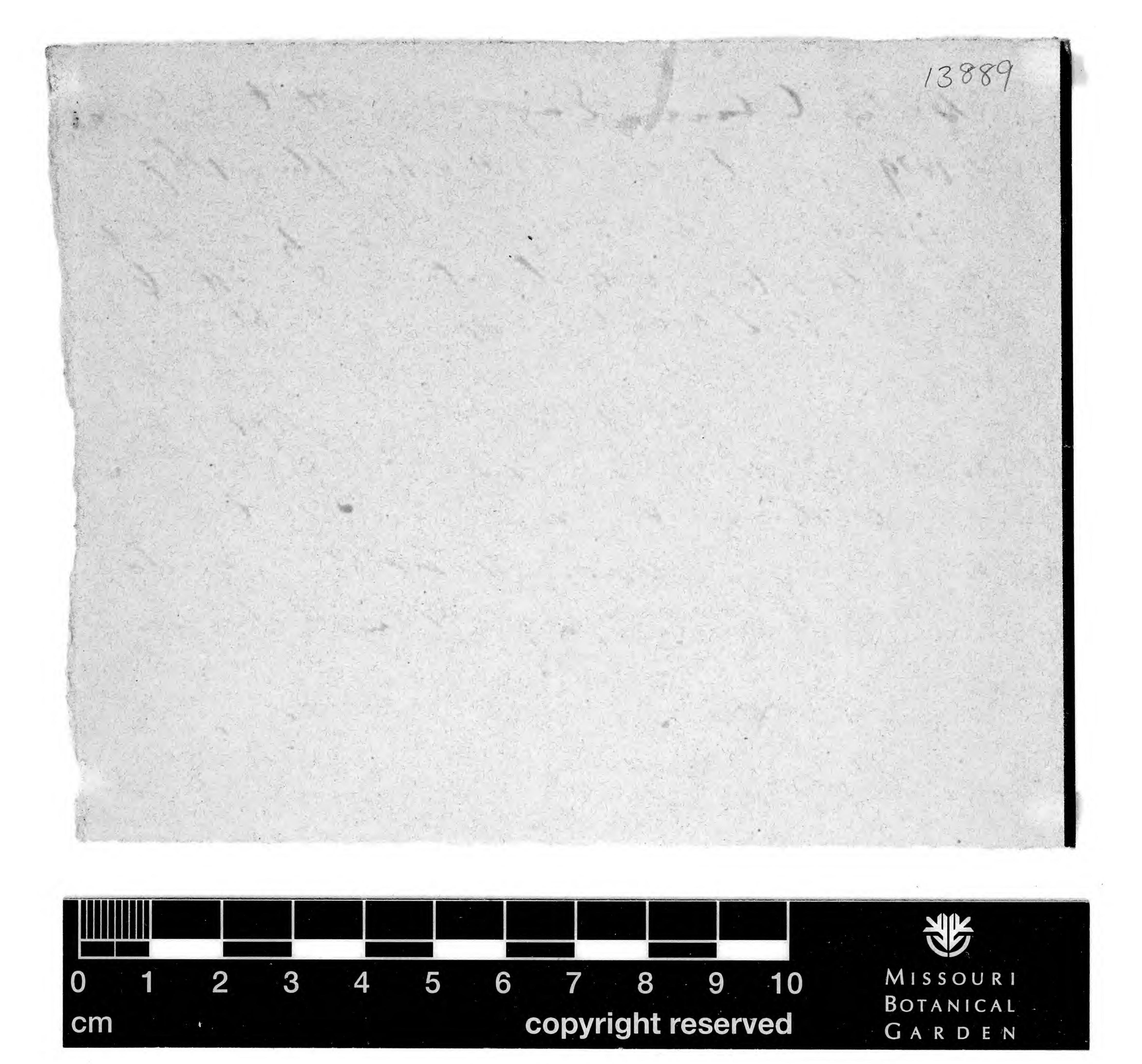
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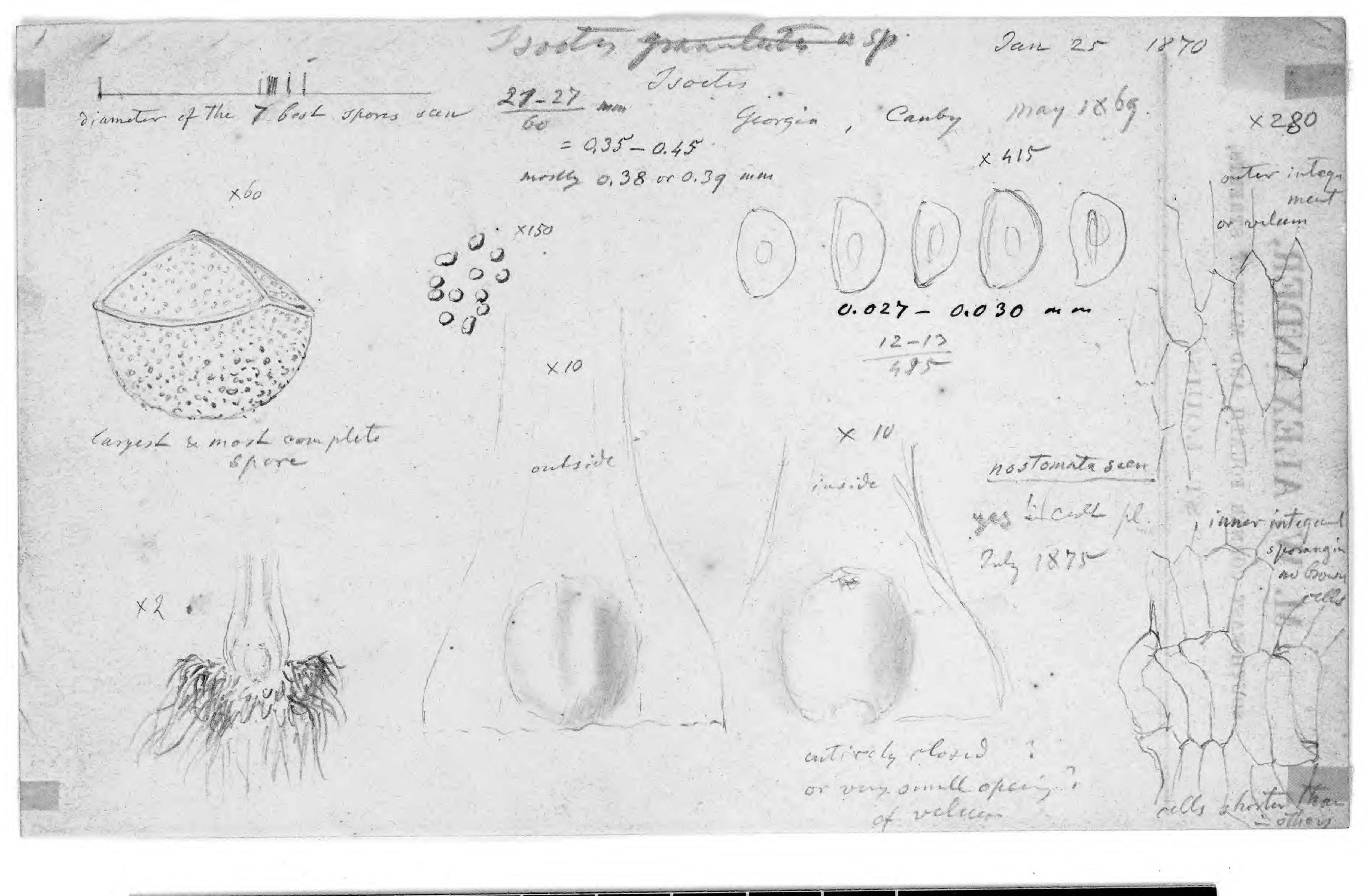




Soutes Calana Eng in lette to 29. Olas Il 1879; Egel - litt x herb plear 1867 Thizoner 3-low, leaves 20-40 about 15 inthe long with stomate and with 6 perigh. bust bundles, sporning obling with a very namow velum, will white, they walled all, without Irleroders. Marrojon 0.30-0.40 Min. Sam. best with course as not confluent depresse, rounded tubersle, Murros 0.024 -0.027 and papillare A. Braun companes it with Commender towhich it is owne nearly related than with any other America Sorte,





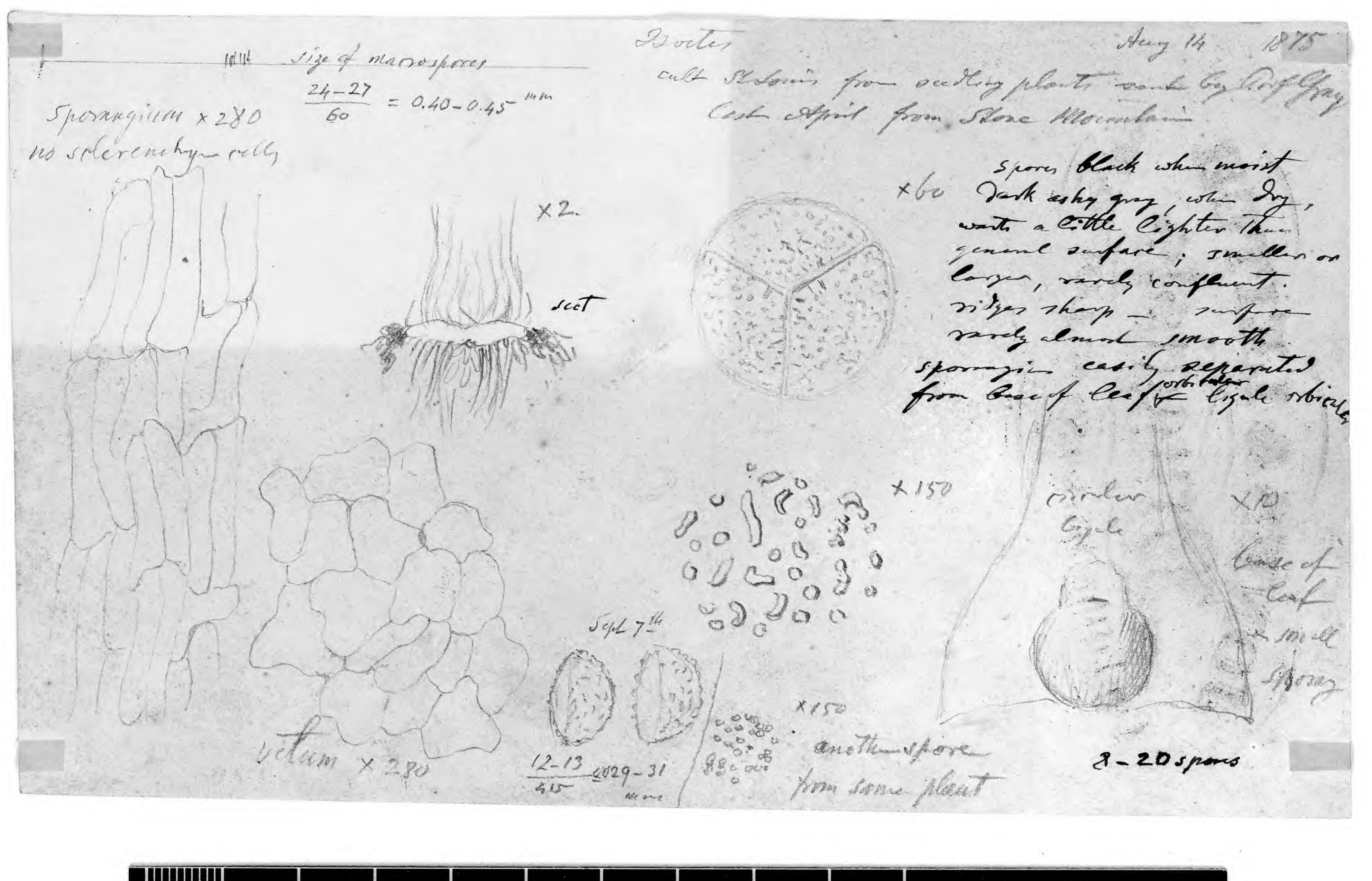




M. ALEXANDER.

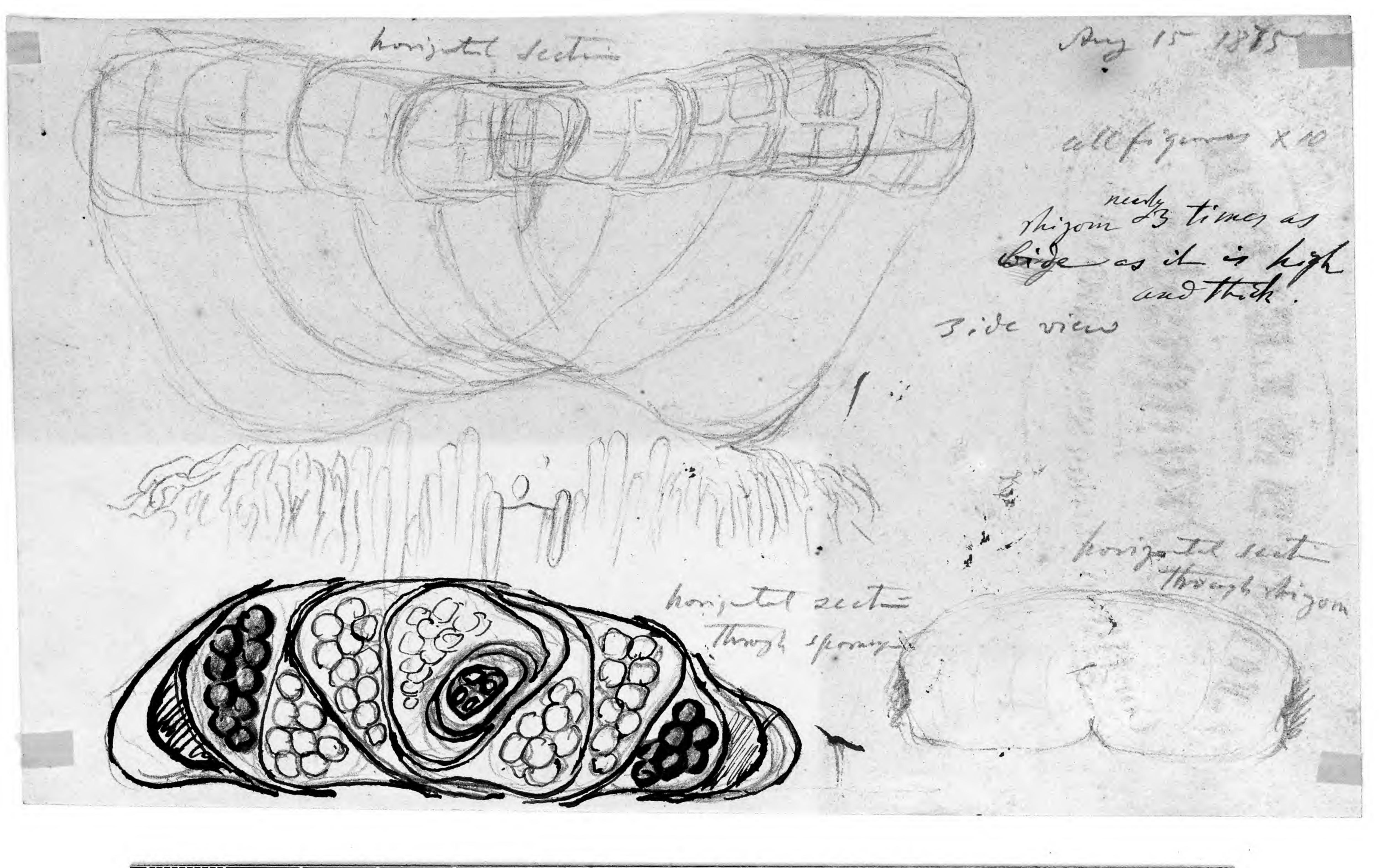
STUOTIS

















Polyzoum a semicircular, flat, flabelliform expansion, radiating from a central axis.

Longitudinal rays small, sharply defined; straight, rigid and wire-like upon the reverse; seldom branched, sometimes anastomosing; mostly branching from dissepiments, by which the fenestrules are much diminished in size.

Dissepiments, on the reverse, small and sharply defined; mostly opposite, in straight or curved lines; sometimes alternates large, longer than broad, mostly quadrangular, sometimes rounded at angles and more or less irregular in size. On the medallion face the fenestrules are crowded by the growth of the cells, and are more or less oblong oval.

Bryozoum a broad, funnel-shaped expansion, with longitudinal rays frequently branching and rapidy diverging so as to give an explanate or flat form to the funnel, which only shows the reverse or lower surface.

Matalli Allen

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dinal and 8 or 9 in transverse lines in a space of the indicating nearly equal dimensions in the fenustrular

Chalices or cells large, irregularly placed near each other pon the two sides of a fine line or keel, usually two, sometimes one, and sometimes three to each fenestrule.

Reverse unknown.

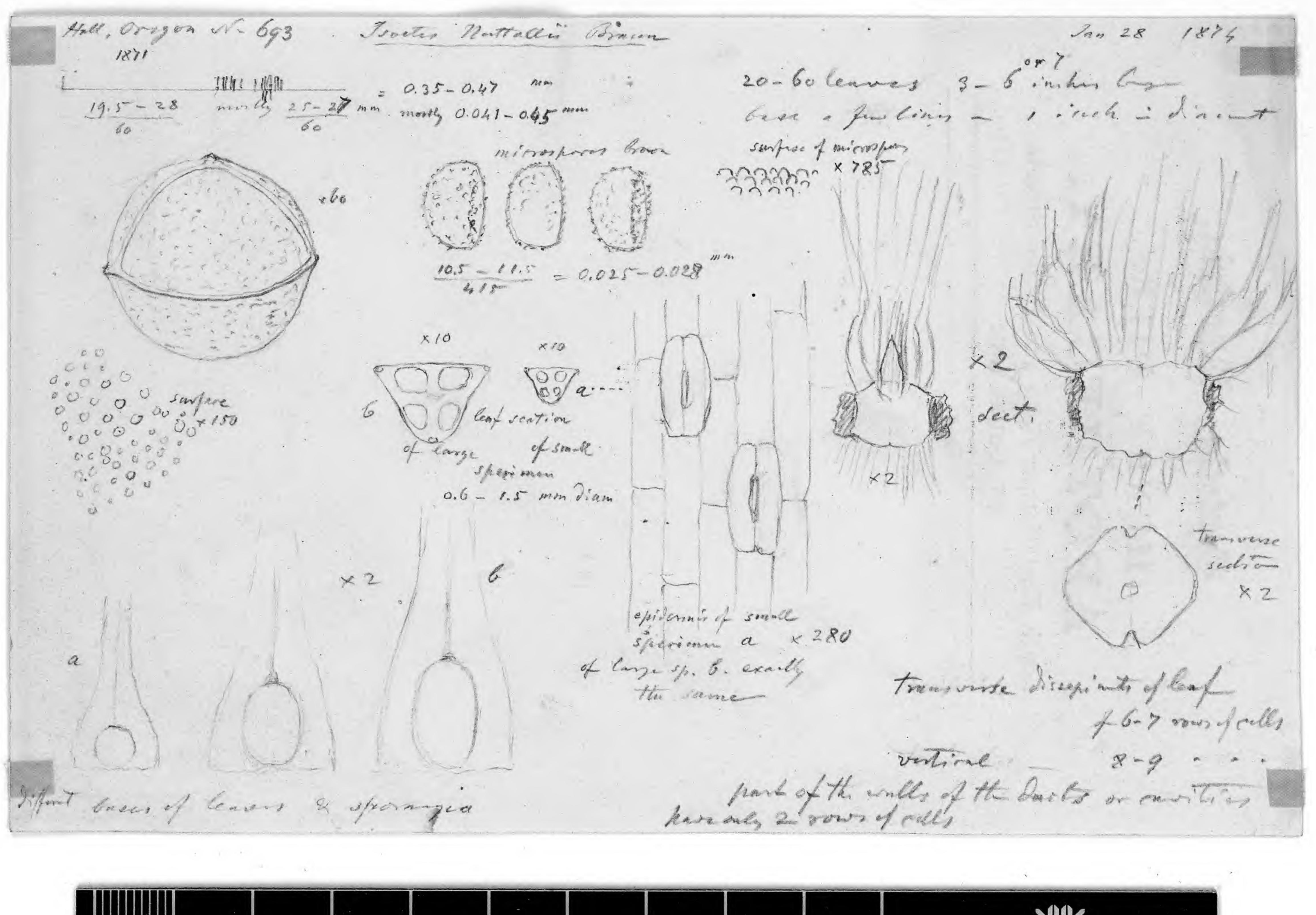
Geol. Pos. & Loc.—This beautiful and delicate species was ound on the same slab with the F. nodosa, and belongs to he Hamilton Group.

Fenestella bifurcata, Prout.

Polyzoum or Bryozoum, a fan-like expansion, with large ongitudinal rays and oscules distinctly visible to the naked eye.

Longitudinal rays large, basaltiform, with a middle keel ase, but frequently and mostly in opposite series towards the middle; four to five in each series.

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The life in the li

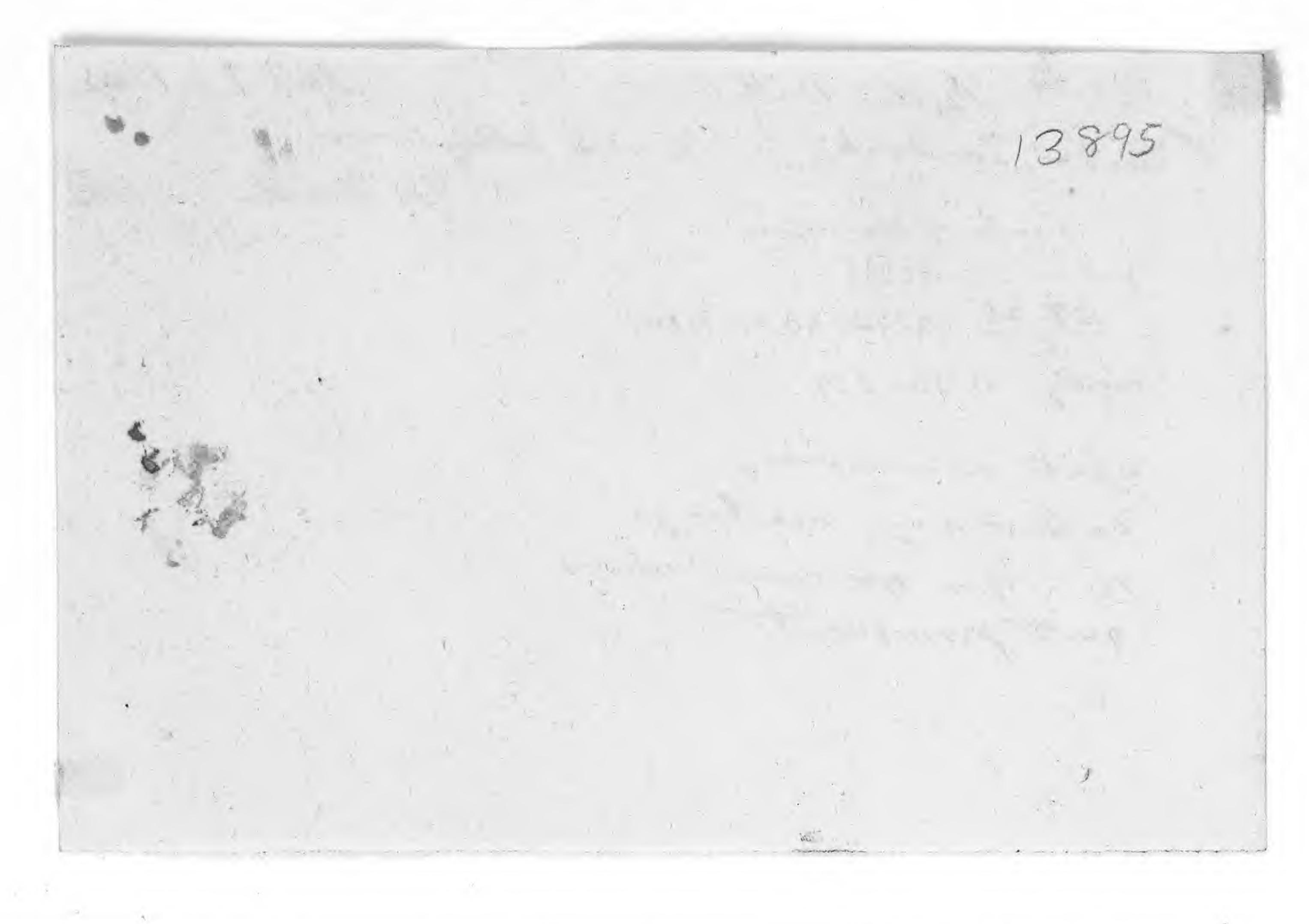
MAN DAMES

South East Corner Fifth and Biddle Streets,



N.28 Booter Monthalle" under somboak, Willame L Volley Oregon The House 1882 Francter of marrospores 17.8-24 =0,29-0.40 mm diam mostly 0.36-0.37 White meningerous







April 16 1xx2 Botter Nuttelle Springs, and mendows, W. Klickitat Win Sucks Dotte May, Any, 1881 Washington Jan 21-25 = 0.35-0.41 mm Distipation of the and judistaket only 2 dans beautin Offern er marker any distant lever one A Comment of the second of the







-Athino

therefore incompetent to their natural uses. It jected. How shall this be done? First, by sepically injurious to him.

that all his emotional nature is wrought up to to reason as to inspire them with love. its highest activity in addition to the exercise of his natural faculties, then this compound God's spiritual presence to the people. The obprocess is positively destructive to him. If it ject of teaching is to instruct men in their daiwere continued on and on for any great length line and as creatures of earth. of time without

is just as harmful for a man or woman to be over- arating the duties of the preacher and the passpiritualized as it is to be too full of blood.— tor. He who preaches should not be a man who Only as the forces of the Holy Ghost can be teaches. Preaching is one thing and teaching taken in and assimilated to the spirit of man are is quite another and a different thing. The they constructive. Otherwise they are injuri-preacher is an inspirationist. He comes from ous. How this will be when human beings God. The teacher or the pastor is a spiritual come to have much more etherialized bodies assistant. He goes about amongst the people than they now possess, I cannot tell. But it is to look after, care for, and assist them in any scientifically certain that while they are consti- direction where he may be valuable by reason tuted so as to have such gross material frames of of his superior knowledge of men and things bodies as now belong to them, they cannot stand and of the combined forces which are at work at any given time too much spiritualization to make men happy or unhappy in their variwithout physical detriment. If one places him- ous personal and social relations to earthly exself in such relations as shall call upon him ex- istence. He can find out their wants, become clusively to consider spiritual subjects for a acquainted with their trials and their troubles, great length of time, that very process is phys- their difficulties and their hindrances, and he can summon them up to the great place of as-If in addition to this he is so placed as to be- semblage on Sunday expressly for the purpose come the subject of spiritual in-breathings so of having the preacher come to them not so much

The object of preaching is to communicate

ill-related to spiritual things and is made to have | tional and affectional expressions. morbid spiritual impressions. No one therefore can rely upon any statements which he may make of his spiritual experience; the other is that such person suffers in physical health, thus often breaking down, the causes thereof being beyond the knowledge or skill of the medical men employed.

As about seven-eights of the persons who come to Our Home to be treated for their various ailments are professing christians, belonging to the various denominations of christians existing in our country, I have no hesitancy in saying that many of these have had their diseases either originate in too excessive religious devotion and excitement or have had them intensified thereby.

matters of public and social worship is greatly are greater than the circumstances-surrounding needed with our people. I suggest therefore them or the incidents and contingencies of their that the reform be begun by giving to ministers | daily existence. They will thus get near to God emancipation from the thraldom to which they and become self-respectful and entertain true are at present as in the past they have been sub- ideas of the dignity of human nature.

of religion. There is very great danger of per- He may create feelings of revulsion in his consons of peculiar organizations having their gregation. No man can be by any process prebodily functions disturbed and made to lose their pared to stand in a pulpit and reason purely of balance by their possessors being thoroughly Divine influences to his fellow men. That is absorbed in the contemplation of subjects of a not what he is ordained for. The gospel minspiritual nature, or by their taking in so much istry contemplates the bringing of power from spiritual magnetism as to affect the physical Above to men and breathing this on to them system. Whenever this does happen, two ill through words, if one pleases; not by purely inresults ensue: one is that the person becomes tellectual presentation, but rather through emo-

Let the pastor be a pious and good man, benevolent, disinterested, intelligent and selfsacrificing. Let the people assemble on Sunday once, for what is called worship, by which I mean for taking on new and fresh impressions of the worthiness of God and their own especial need of obtainment of life and strength and health from him. When that session closes let them go home, and give to them by public consent the right to go out into the fields, ride out on the highways, wander in shady nooks, see all the beautiful things which God has made, take their personal ease and personal comfort, derive pleasure from social communion, and thus fasten on them the feeling that God is infinitely greater than they and is therefore worthy If I am right in my views, a reformation in of their love and that His influence and majesty



Impressions thus taken on in the meeting-house are assimilated out of doors. It is not true that to get out into the green fields, to be out where one can see the clouds flitting, hear the birds singing, see all the fine kaleidoscopic attitudes which Nature takes on, are calculated to dissipate these interior impressions. The association between soul and body entirely forbids the entertainment of this view. By pursuing this course the senses are gratified by being brought where they shall be in natural relations to use and the sensibilites are intensified and take on deeper and more permanent training and education.

If therefore, religious worship in this country can undergo a preliminary reform such as I have suggested, in my view the spiritualization of the people would become greatly enhanced. As things go, all the religious agencies at present organized in this country are summoned up to constant activity to keep the spiritual culture of christians to an average level. A large share of the efforts put forth through the church are spent in keeping christians in equilibrium. Ministers in their pulpits have to be all the time watchful lest christians go astray and so bring dishonor on their professions.

Much of this diversion from the right line is to be attributed, I think, to the fact that the higher activities of church members are overstrained. Religious worship and religious duties have strong lines of distinction drawn as between them and secular work; and men are constantly wrought upon in a great variety of ways to perform these religious duties and services. Re-action always follows over-taxation. To give to the spiritual faculties opportunities for profound repose will be to give to them an influx of new and fresh vigor which will make them take on their legitimate duties with posi-

The vivacious, joyous christian is a far better representative of the love of God shed abroad in his soul than one who is overborne by paralyzing duties until he almost wishes that he never had become a member of the christian church. Christianity incorporates into itself as one of its grandest qualities the element of freedom.

tive zest.

To be free therefore in all matters pertaining to worship is very desirable. To be free is to have liberty according to the law of one's nature, which does not at all involve license. I long to see the day when ministers of the gospel shall be Christ's freemen, and when men shall have the liberty to worship God who is a spirit, in spirit and in truth.

Water Cures.

As one of the Institutions not mentioned in our former lists we are requested to notice the Water Cure at Mansfield, Ohio. For circular or other information address Solomon Frease, M. D.

We are also glad to see that Doctors W. J. and Mrs. Carry F. Young have opened an Institution at Nicasio, Main Co., California. We wish them abundant success. They hope ultimately to offer, "in connection with the Cure, a home and school for invalid children."

The Palingenesis.

BY HENRY GILMAN.

Above all scorn!
Free from care
As the angels are.
Unstricken by fear,
Unstained by a tear,
They dread not even
The fiery leven,
But ever stand
At God's right hand,
Baptized in his light,
Secure in his might,
Each unflinching eye
On Futurity.

But we who walk
Where demons stalk,
Whose savage eyes
Are no surprise
To ours so sad,
Or vague, or mad,—
Ah, we, who feel
Abaddon's steel,
Are bondmen—slaves;
His hell-wrought glaves
Have left these prints,—
Accursed hints
Of his possession—
And our transgression.

We know no joy
Without alloy,
We grope in pain
Where all is vain,
Our hands are tied,
And yet in pride
To the starry skies
We lift our eyes,
But they fill with tears
As our hearts with fears,
And our souls for very anguish
Leap and languish—leap and languish.

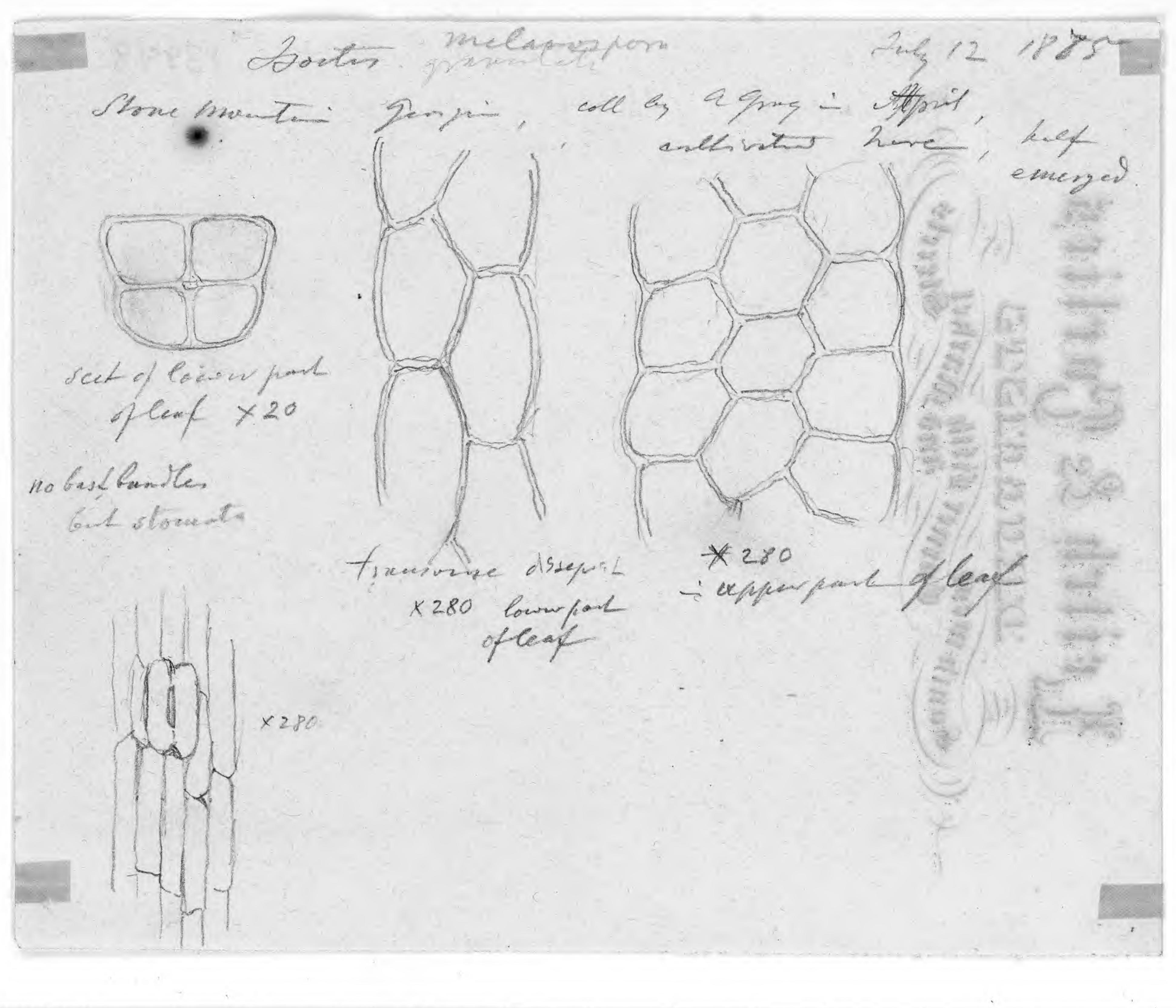
We wear the weary crown of lead—
And roses once enwreathed each head.
Ah, pitiful throng! as we move along
We beguile the way with a dismal song.
But, whatever we are, when our sun goes down,
And our day is done, from the staring clown,
Vacant and gaunt, to the giant mind,—
Though blind,—though confessedly, wretchedly
blind

As to what cometh after,—we each of us hope In the strength of our God we shall yet rise up.

> Show us the light That knows no night, Whose lip doth kiss. In perpetual bliss. The mystic tree Immortality, Whose blossoms blow In the golden glow Of God's plantation! Oh revelation Lifting the soul Above control Of earthly things! An angel brings A chalice from the hands of Christ,— The new wine of the eucharist.

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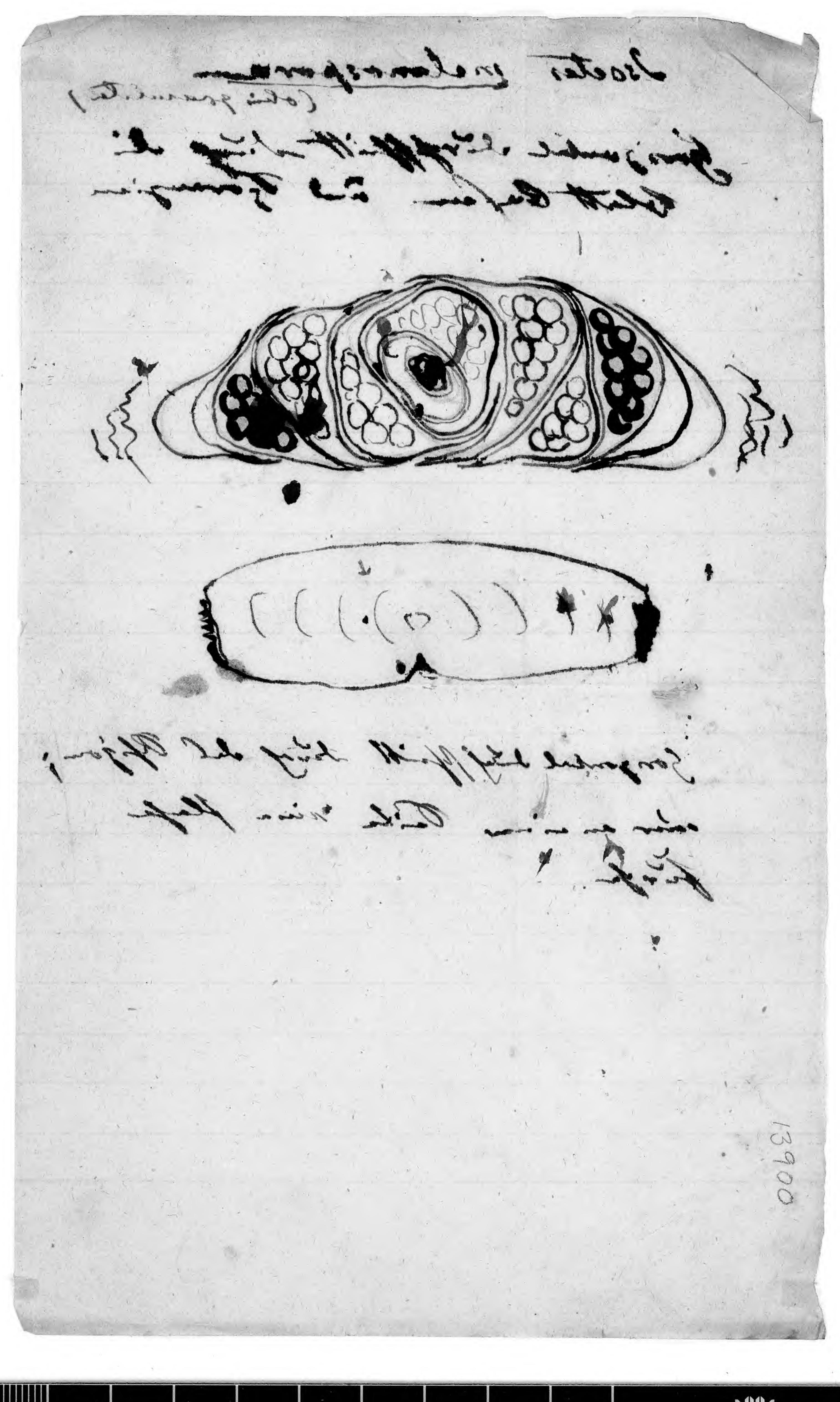
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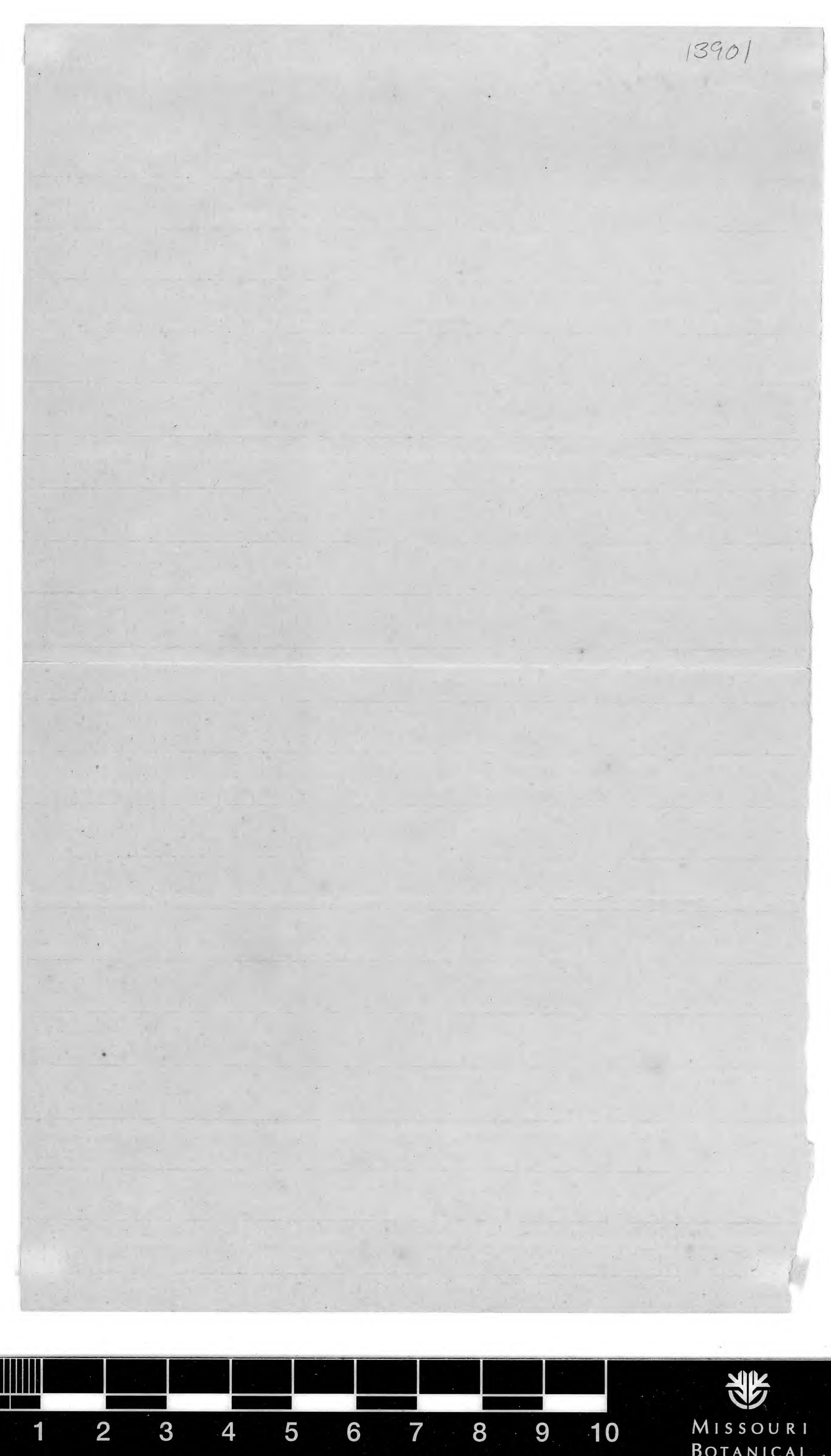






Lav. Mon / Cichvind Nov. 6, 1166 Dudlinatur the Isoctes also at The wood, The mit new I think after Lind in at at Chulon Lowa. My Collection is yet inaccessable, but by referring to a Munorandum I find that The Isaales from Jowa was collected fund 26 1862, Do not think that your enguerns are troublisoner to me_! ouly regret that circumstances entirely prevent me at present from Consulting my Collection. With my best regards

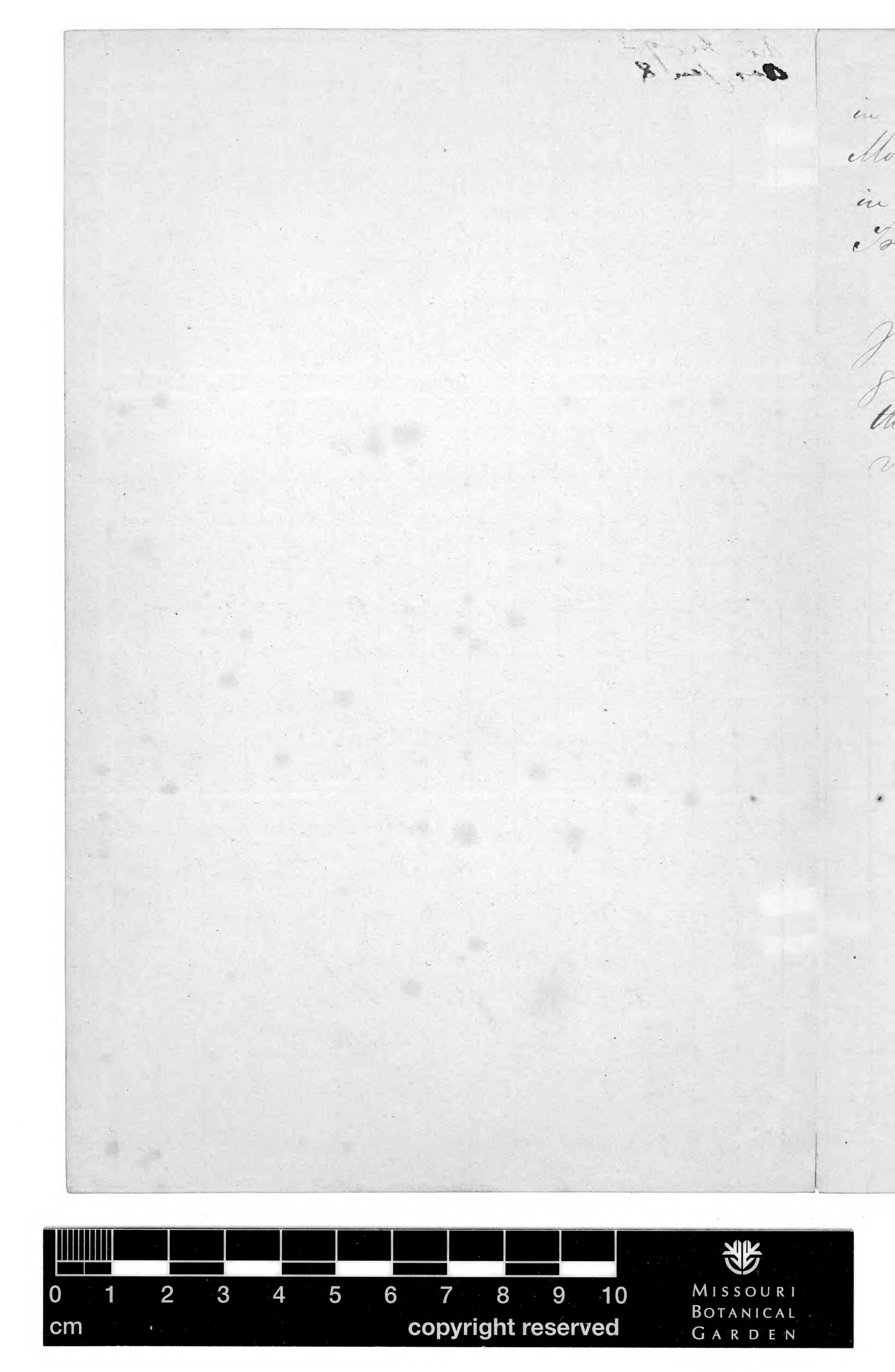
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The coming through Levigia last May I visited House Ill. and on the top found growing in very Thallow depressions of the granite wich an Aveter in company with Suphian thus pusilles how. In the deepest place the Soil could not have been more than I wich in defith nor the water above more than 2 makes. The Itales evere entirely Aubrunged and grew in masses. Furnedialety after finding this durate you about it and provanted a quantity of Epiconneis both for examination and plan ting. These were directed to the Than to insure attentiere in jour absence. I hope they may have reached their distinction in safety and that they are now proveing; and I should be abliged to you for June of vivien upon them, as also upon the Specimen cuclosed which was collectic

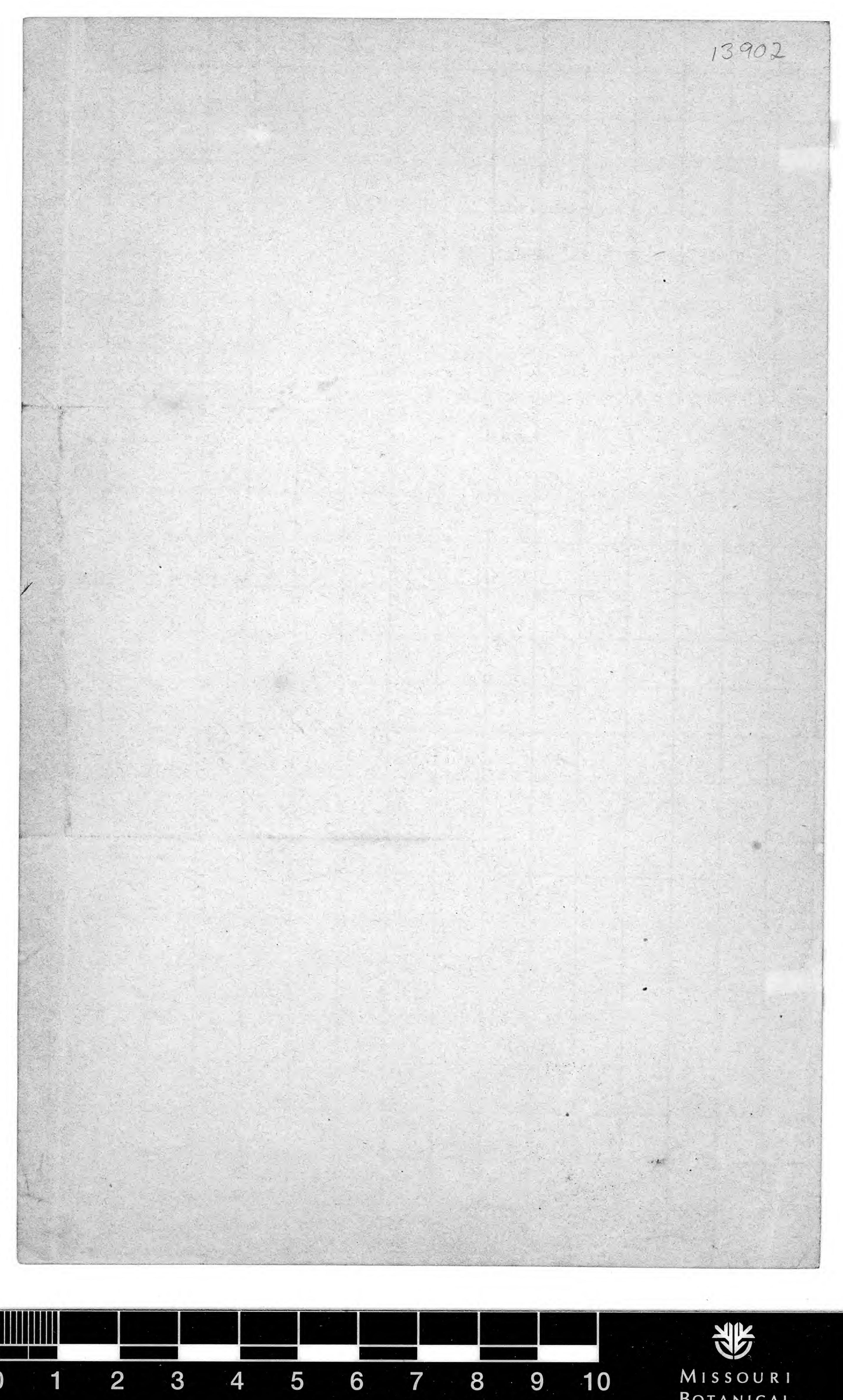
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J. Englinence in the selfe of the lake on Salt Poul Mountain in M. Verginia when it pour in company with Famassia asarifilier e santvetterla palineta 10. Pain very glad & hear of Jour Dage arrival home and congratulate you thereon, and hope that you have had a charming visit to the Old Mild. MISSOURI BOTANICAL

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GARDEN





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